

A brieve and plea-
sant discourse of du-
ties in Mariage, called
the Flower of Friend-
shippe.

Imprinted at
London by Henrie
Denham, dwelling in Pa-
ster noster Rowe, at the
Signe of the
Starre.

Anno. 1573.

Cum privilegio:



To the Noble and most
Vertuous Princess Elizabeth
beth, by the grace of God, of Eng-
lande, Fraunce, and Irelande Queene, defen-
der of the fayth. &c. Be long life,
quiet raigne, and perfitt
health.



WHEN I CON-
sider, most noble
Queene & Soue-
raigne that with-
in your Maiesties
sacred brest, wise-
dome, adourned
with Noble ver-
tues, is only harbored. From whence as
from a pure Fountaine, doth flow, the
deedes of a Noble heart, waying there-
withall your Maiesties highe dignitie,
and the lownesse of my estate, with my
simple skill: I stooode as one dismayde,
not daring to aduenture to put this
my base style to the hearing eyther of
your maiesties reuerent eares, or to the

A. 2.

iudge.

The Epistle

iudgement of your skilfull eyes: so well otherwise, with the learned labours of more excellent authors satisfied, yet daily perceiuing the clemency of your highnesse moste noble minde, conioyned with so highe an estate of Soueraigntie, and noting your princelye curtesie, and as it were, a heauenly humilitie matched with the great knowledge, grafted in the roote of your maiesties royal hart, I was by this, though before discouraged, boldened to presume so farre, as humblye to offer this my simple present vnto your Highnesse, exprefsing my good will, which of my fruitelesse Garden, and Barren foyle haue founde out this fragrant Flower of Friendship, crauing the only accepting of the same, no otherwise, than that noble *Alexander* of *Macedon*, who greatly esteemed the poore Poëme giuen him by the philosopher, *Pirrho* or *Antoninus* the Emperour, that cōsidering the giuers good wll, highly regarded a fewe simple Meters offered vnto him, Wherefore redoubted Soueraigne,
ô noble

Dedicatorie

ô noble *Alexandra*, my hope is, for that
in the person of your Maiestie, are as-
sembled the rare vertues, not onely of
those Princes, but of many others, you
will amongst the Noble presentes of
more higher estate, receyue these fewe
simple lynes, as from him that con-
tinuallie prayeth for the long
and prosperous continu-
ance of your Maie-
sties happye
raigne.

*Your Maiesties most humble
Subiect Edmonde
Tilney.*

Dedication

Oh Noble & virtuous my hope is that
in the person of our Master, you will
temple the rare virtues, not only of
these Princes, but of many others, you
will amongst the Noble, pretend to
more higher estate, receive the crown
simple lines, as from him that con-
tinually prayeth for the
and prosper in your
ance of your Master
this day
right

The Master of the Noble
John Smith
1599

¶ A briefe and pleasaunt
discourse of dueties in
Mariage.



WHAT TIME
that Flora hadde
clothed the earth
and bzaunchesse
of the new sprin-
ging trees, with
leaves of liuelpe
greene, and be-
ing as it were in
the prime of his delightes, had garnished
the pleasaunt fieldes a newe with fra-
grant flowers, early on a morning when
Phoebeus also had spred abroad his blisse-
full rayes, and comfortable beames, I
with a friende of mine, called Maister
Pedro di luxan, deuised howe to enioye
some part of that delightfull season, and
in the ende concluded to walke, and range
abroade in the fieldes, and pleasaunt Gro-
ues, where we were not onelye perta-
kers with the sweete recordeing birdes, in
the wonderfull woozkes of the almighty
he:

THE Flower of

tie: but were thereby also occasioned, to glorifie the Creator thereof. Thus consuming the time, tyll it was nere done, and when the Sunne began to waxe somewhat warme, we determined to go from thence, vnto a worthy Ladies house thereby called the Lady Iulia, where we might rest vs the heat of the day, & as it chaunced, we came in very good time. For euen as we entred the Ladies house, they had newly washed, & were ready to sit downe to dinner, where we founde a ioyfull company assembled togethers, both Ladies, and Gentlemen, amongst the which, was Madame Iulias daughter, called the Lady Isabella a very faire gentlewoman. There was also a Lady Aloisa with many other Ladies, and their lincked Dates, beside M. Lodouic Viues, and an olde Gentleman called M. Erasmus, of whome after we had taken acquaintance, and bled such courtesie as the time & place required, we sate all downe orderly to dinner, where there was such exceeding chere, such pleasant talke, such melodie, and such sweete chering of the Ladies, that it was a world to

Friendship:

to see how merry we were. And being thus
in our pleasures, y^e Lady Iulia deuised wth
the company in what pastimes we should
spende the afternoone. Some lyked well
of carding, and dicing, some of dauncing,
and other some of Chesses, all which were
condemned by the most part, who allea-
ged that those Pastimes were not aun-
swerable to the tyme of the yeare, but
more mete for Christmas: and therefore
such game were fittest, that might be vsed
abroade in the fields, as shooting, bowling,
and such other like. but y^e Pedro nothing
at all lyking of such deuises, wherein the
Ladies should be left out, said y^e he wel re-
membred howe Boccace & Ceuntie Balti-
zar wth others, recohitd many proper de-
uises for exercise, both pleasant, & profita-
ble, which, quoth he, were vsed in y^e courts
of Italle, and some much like to them, are
practised at this day in the English court,
wherein is not onely delectable, but plea-
sure toynd with profite, and exercise of
the witte. With that all the whole assem-
bly, both Ladies, and Gentlemen, desired
him for that they were unskillfull in those
deuises,

The Flower of

*Maister
Pedro de-
niseb the
pastime*

*The des-
cription of
the Arbor,*

Denises, he woulde put some one of them
in vze, which he best liked off, and they all
woulde be obedient to his determination.
At the first he utterly refused it, but in the
ende at their often intreaties, he answered,
that he would doe his diligence. So in
haste the table was taken awaye, and the
companye hauing washed, the Ladies
withdrew them for a while into their
Chambers, at whose returne we went all
into the Garden, a place marueylous de-
lectable (wherein was a passing faire ar-
bour, at the entrance wherof, on eche side
spronge vpp two pleasaunt trees, whose
greene leaues much delighted our eyes,
and were supported with two statelie
pillers, curiously painted with diuers de-
uises. All the whole arbour aboue ouer
our heades, and on eche side was poudred
with sundry flowers, and wreathed about
with the sweete Wyer or Cglantha, be-
twene the bzaunches wherof, the cheere-
full Sunne layde in his beames, here and
there, so that the heate did not molest vs,
neither did the Sunne want to chere vs,
What shall I saye? It might be called a
terrestriall

Friendship.

Terrestriall paradise. And when the whole
company were orderly marshalled by M.
Pedregon the benches, which were trimly
set with Camamile, and Daisies, he ga-
thered from the top of the Arbour, three
or foure branches of Roses with their
greene leaues, whereof he wreathed a
Garlande, and demaunded of the whole
company, if they would consent to his e-
lection, and obey whome soeuer hee did
chose for their Soueraigne, whereto they
all answered that they would. And then
turning towardes the Ladie Iulia, sayde
that he in the name of them all, for sun-
day respectes presented vnto hir, that gar-
land, and therewith the Soueraigntie ouer
them for that day. And when he had set the
same vpon hir head, said that whereas they
had willed him to deuise their pastime, he
thought it best, the company being so apte
for that purpose, they should by course e-
ther rehearse some pleasant stories, or de-
bate vpon some such matter as the Ladie
Iulia their soueraigne should commaund.
And my opinion is, quoth he, forasmuch
as euery thing sheweth nowe a certayne
naturall

*The Ladie
Iulia chosen
Soueraigne.*

The Flower of

Plinie.

naturall amitie amongst themselves, yea
the trees, sayeth Plinie, hath a naturall
instinct of friendship, the sweete flowers,
the pleasant herbes, declares the same
also, that we intreate somewhat of friend-
ship, and bicause no friendship, or amitie
is, or ought to be more deare and sure,
than the love of man and wife, let this
treatise be thereof, wherein I woulde the
duetie of the married man to be described.
For the knowledge of duetie is the main
tenaunce of friendship. All the companye
commended Master Pedro for his plea-
sant deuise, & the Lady Iulia standing by
saide, that forsomuch as the soueraignesse,
though not with hir will, was commit-
ted vnto hir with consent of them all, and
due obedience promised, I like well, quoth
she, of this which Master Pedro hath
alreadie deuised, touching friendship, and
duetie of the married man. Wherefore by
the same authoritie, which I haue recey-
ued, I commaunde you Sir, and turned
hir towards Master Pedro, to performe
this charge, which you haue deuised of the
married man, not so that I thinke you to
be

Friendship.

be a better husbando, than any of the rest
here. But bicause we being yet wholly ig-
norant in this kinde of pastimes, you
may as the principall authour thereof in-
struct vs in the whole circumstance; and
again, being so well languaged as you
are, wee shall haue good spoete, to heare
you interlarde our Countrie speech with
some Spanish trickes. As I doe, quoth
Maister Pedro, vtterly denie to be the au-
thor of these pastimes, which haue long a-
go bene else where practised: so might I
right well excuse my selfe, both for want
of skill, and also of good vtterance. But
for that I haue in the name of all the rest,
promised obedience vnto your L. I will
not be the first that shall disobey. Where-
fore worthy Ladies and Gentlewomen,
quoth he, if I doubted of your friendlye
iudgement, and beneuolence, I woulde
craue it at the beginning, but bicause your
good hartes and noble natures, haue bene
by prowe sufficiently tried of me, letting
that passe, I wil go briesely to my charge,
the Flovver of Friendship, wherein I
will first declare vnto you, the vertues of
the

Maister
Pedro is
comman-
ded to des-
cribe the
maried mā.

Maister
Pedro be-
ginneeth this
Flower of
Friendship.

The Flower of

The com-
mendation
of marriage.

Genesis. 2.

the matrimoniall estate, which, (setting
virginittie aside, as the purest estate, is
both holy and moste necessary. It is not
unknowne vnto vs christians, howe God
the Creator of all thinges, made of the rib
of Adam his welbeloued Eua, as an hol-
per, whō Adam called bone of my bones,
and flesh of my flesh, so that the almightie
instituted his holy ordinance of matri-
monie in the blissefull place of Paradise,
when man was in his chiefest perfection:
and therefore, if antiquittie may giue any
worthinesse, what is more auncient than
this honozable estate, which God himselte
the founder of all ordained and consecra-
ted: What is more honozable, and praise-
worthie, than this, that Christ with his
mother in Canaan did not onely with his
presence make honozable, but also with
miracles did sanctifie the same: What is
more iust, than to render that to our po-
steritie, which we of our predecessors haue
before receyued: What thing is more in-
humaine, than for man to contemne that
as prophane, which the eternall hath halo-
wed, and nature his selfe be witified: Christ
our

Friendship.

our Lorde commaundeth that man shall forsake Father and Mother, and cleave to his welbeloued spouse, and what is more holy, than loue towarde parentes, which GOD in the commaundements hath rewarded with the longnesse of lyfe, yet matrimonie is preferred before y^e same: what is then more necessary than Patrimonye which containeth the felicitie of mans life, the Flower of Friendship, y^e preservation of Realmes, the glozy of princes, and that which is most of all, it causeth immortalitye. I might here aledge a number of authorities in the commendation of marriage aswell of auncient Doctozs and Fathers, as also worthe Philosophers, and grane learned men. But bicause you doubt not therin, and the State doth sufficiently commend it selfe, I let them passe, and will before I procede any further, shewe you the rites of diuers Nations in celebrating this misterie, whereof as some will make you to laugh, so other some are to be noted. As for the ch:istian orders they are not knowne vnto you. Amongst the auncient Romaines, as Cicero recordeth, were

The rites of diuers nations in marrying.

The Romanes.

two

The Flower of

two kindes of mariages, wherby they had also two sortes of wiues, the one more ordinary, whome they called *patrones*, the other were called *housewiues*, which were married by conioyning of handes almost like vnto vs. These did they esteeme as their daughters, and had like inheritance of their landes, who bare the rule of their houses, and therefore called *housewiues*. But no accesse of the husoād might be permitted vnto them. For on the *patrones* begatte they their children. The Babilonians married their maidens without dotaries in this maner. Al their maidens, which were to be married, were assembled in a place appoynted, and placed orderlye the sayrest first, then the meaner sort, and last the foulest. The fairest was giuen vnto him that would giue most money to marrye with hir, still paying according to theire beautie, more or lesse, till they came to the foulest, & to them that would marry any of those, was giuen parte of the money, that was taken for the sayzer sort, paying according to the rate, as they exceeded in foulencesse. The like maner also was used amongst

The Babilonians.

Friendship.

amongst the auncient Venetians, as sayth
Sabellicus, an vnhappie custome was it *The Vene-*
quoth the Ladye Iulia and likelpe that the *tians.*
Flouwer of Friendship, was but weake-
lye rooted betwene them of so slender ac-
quaintance: But I pray you tell vs howe
the indifferent sort were marped, that
were neyther soule, nor sayre but louelye
bytome. Mary quoth he, for such amongst
the Venetians there was no money eyther
giuen, or taken, but were marped for
naught. And so perchance, quoth a mery
gentleman, that stode by, called Maister
Gualter of Caluene, where some of the sal-
rest, as they be sometimes now a dayes,
I haue also redde, quoth Maister Pedro,
that in Fraunce, the Maids did chuse *The French*
their husbandes in this sort. The parentes *men.*
called a number of yong men to a banket
whom they thought fitteste him to whom
the Mayde gave first water, by that signe
she chose for hir husband. In Mauritania *The Mau-*
as sayeth, Diodorus Siculus, there was *ritanians.*
such store of women, that euery mā might
haue five wiues, and no lesse than three,
which also after the death of their husbands

The Flower of

*In the Isles
of Canaria.*

within one moneth eyther willingly bu-
ried themselves with him, or were per-
forced executed by the lawe. In the Isles of
Canaria, there were contrariwise so ma-
ny men, and so fewe women, that euery
wife might haue seuen husbands, & would
not take lesse than five. But I trull, quoth
the Ladie Aloisa, that those men were not
so blinde harted, as to be buried with their
wives, as the women in that other coun-
trie were with their husbandes. I thinke
not, quoth payster Pedro, and I doubt
whether those women of Mauritania,
coulds not haue bene contented to haue
carried behinde their husbandes, had there
bene no lawe to haue compelled them,
Dath, quoth the Ladie Iulia, this is farre
from your matter. What appertaineth this
to the Flower of Friendship, sayp, quoth
he, I am not yet come to my purpose. But
one worde more, and I will to my charge.
The Chaldeans, that honored the fire for
their God, had an easie custome: so when
they minded to marrie, the Priest kindled
the fire in the good mans house, and both
the parties touching it, were assured to-
gether,

*The Chal-
deans.*

Friendship.

gither, and when anye of them misliked,
one of them quenched the fire, and so were
they as cold as ever they were before. In
another Countre the Priest of their I-
dols enjoyed the first nights pleasures of
the Wyde, as in Scotlande the Lorde of
the Hoyle, hath the first frutes of all the
Wingins, within his Lordeship. A num-
ber of such like customes I coulde recite,
but I may not spende longer time in those
trifles, & the Ladwelula, desireth to heare
of our friendly Flowver, whereto nowe I
returue, and saye, that equalitie is prin-
cipallie to be considered in this matrimo-
niall amitie, as well of yeares, as of the
giftes of nature and fortune. For equali-
nesse here in maketh friendynesse. Pyra-
chus Myteleneus one of the seauen sages
of Grece, being demaunded of a young
man, whome he should take to wife, an-
swered, go and looke of the children that
play together, and they will informe thee.
For they had a game among them, wher-
in they often repeated, take to thee thy
peere. Marry not a superiour, sayth Pla-
tarch. For in so doing, in steede of kinse-
men

The Scott.

*What e-
qualitie is
in marriage.*

*Pyrachus.
Myteleneus.*

Plutarch.

W. II. folkes,

The Flower of

folkes; thou shalt get thee maysters; in whose alve thou must stande; and a riche woman, that marrieth a poore man; selborne or rarer, shake off spide from his shoul-

Alexander.

ders. He, Menander sayeth, that such a man hath gotten in steede of a wise a husband, and the old woman a wife, a strange alteration, a wonderfull metamorphosis.

Licurgus.

But Licurgus the lawe maker well considered that, when he ordained that women shoulde be married without dowries, so that then they had nothing to be proud of, save onely their vertues, which ought to be accounted chiefest dowry. For that which is more excellent, is to be preferred before things of lower value. Why then for lack of substance, shall a vertuous wife be repelled, or for want of wealth, wise-

Alexander

home be rejected. Alexander, the great monarch of the whole worlde, shewed his noble courage in nothing more, than in that hee respecting the riche Barbarian Quenes, vouchsafed to match with Barcina, daughter of Arbaces, a poore gentleman, but of noble parentage, wherein not riches, but nobilitie adorne with vertues

Friendship.

thus prenapled. Well quoth the Ladye
Iulia, I pray you what is he now a dayes
that had not rather marie a woman full of
money, wanting vertue & grace, than that
haying vertues, lacketh money. For my
parte, it well liketh me that equalitie, as
you say, be obserued, seing equalnesse cau-
seth friendlinesse. But I vnderstande not
this kinde of equalitie, wherein you seeme
to allowe & greatest inequalitye that can be.
For Alexander beinge Lorde of the whole
worlde coulde finde no equall matche, in
respect of hys greatnesse. Much lesse Bar-
cina that was so farre his inferiour, both
in parentage and substance. Not so farre
hys inferiour, quoth Mayster Pedro, for
the great vertues which abounded in Bar-
cina, and as I sayde before, the onely ri-
ches to be required in a woman, was in
all respects comparable to the great great-
nesse of Alexander the great, neyther did
she want sufficient parentage, and though
not a conquerour of the worlde, yet well
knowne to be proceeded from the conque-
rours owne linage, so that a vertuous wo-
man beinge wise, and of good linage, wan-
teth

The Flower of

teth no equalitie on his parte to counter-
peyle the greatest riches or treasure, that
any man can haue. For where vertue is
boundeth, all good things doe flowe. And
to conclude, I say that great regard ought
the man to haue in his choyse, that he may
leane his childe parentage, which being
ioyned to vertues, maketh men perfit.
Now for the equality in age, I say, consisteth
likewise in the equalitie of yeares, but
not so much as the Philosophers, in times
past affirmed. For, Aristotle by his rea-
sons, would haue the man to be twentie
yeares elder than his wife, because they
might leane off procreation at one time.
Hesiodus the Greeke Poet, & Xenophon
the philosopher would haue the woman
fourtene, and the man thirtie yeares olde:
so that there should be sixtene yeares be-
twene them, because in that time the man
should be best able to rule his householde,
and the woman taken from euill occasi-
ons. Licurgus lawe was amongst the
Lacedemonians that the man should
not marry, before thirtie and seauen yeres
of age, and women at eyghtene. What
maner

Licurgus.

Friendship.

maner of equalitie is this, quoth the Lady
Isabella, I woulde neuer marrye, rather
than to take such olde crosses, whose wines
are moze occupied in playstering, than in
enjoying any good conuersation. You say
truth, quoth Maister Pedro, neyther doe
I allowe it, yet maye I not condemne the
Auncient philosophers. For in those dayes
men liued longer, and their natures were
much stronger. Therfore by likelphode it
was at that time moze tollerable. But my
opinion is, that they differ not aboue foure
or fve peares. After this match made, and
equalities considered, next followeth, to
loue & to like well: For perfit loue knitt-
teth louinge heartes, in an insoluble knot
of amitie. Loue indifferent serueth not,
loue fained prospereth not. Therefore
it must be true and perfit loue, that maketh
the Flovver of Friendship betwene
man and wife freshlye to spring. This
loue must growe by little and little, and
that it may be durable, must by degrees
take roote in the heart. For hasty loue
is sone gone. And some haue loued in post
hast, that afterwards haue repented them

*What loue
in marriage
shoulde be.*

The Flower of

at leysure. Wee all seeke the fairest, the richest, and noblest. But vertues are laide aside, and nought accounted off, we seeke to seeke our eyes, and not to content our eares. Why: quoth Maister Gualcer, shall a man chouse his wife with hys eares. To chouse with our eares, quoth Maister Pedro is to inquire of hir vertues, & byces, by repozte whereof you shall vnderstande hir conditions, and qualities, good & badde. As so; that, quoth Gualter, it booteth not. For the best of them all haue their faults. And if she be vertuons, shee will looke to be so honoured, that hir husband shall haue the more a do to please hir. And I remember that a wise manne, I knowe not hys name, being enquired of a friende of hys, with whome he should marry, answered that he hadde bene married foure sundrye times, first with a faire woman, who was so proude of hir beaultie, that he was faine to please and content hir, least she shoulde dishonour him, the seconde verye riche, whose substance made hir so statelie, that he was forced lyke a slave to obey hir, the thirde was so vertuons, that he was glad to

Friendship.

to honour and reuerence hir, to keepe hir
still in hir vertuous goodnesse, the last was
of god linage, which so exalted hir sto-
macke, that she made him hir bondman.
Nowe chole, quoth he, which of these
four thou canst best content thy selfe. You
haue made a faire reason, quoth the Lady
Aloisa, I neuer knewe that you were so
deepely learned befoze, and all the Ladies
woulde haue desired Maister Gualter out
of the Arboz. But father Erasmus sayde
that he remembred the like thing of A-
naxagoras, and therefore he was not to
be blamed, bicause he did but reape the
wordes of a Philosopher. What then,
quoth Maister Pedro, it is no parte of
my charge to dispraise women, but to
speake the best of them, and to plant the
Flower of Friendship betwene them,
and their husbands. Wherefoze, let loue be
rooted deepely in the mans heart towarde
the woman: Let the person be sought, not
hir substance, craue hir vertues, not hir
riches, then shall there be a happy begin-
ning, and a blessed continuance in amitie,
by which all thinges shall prosper, & come
to

The Flower of

The man
must be-
ware in
chiding
when he is
newly ma-
ried.

to happy ende. Beware of hatred, be cir-
cumpect in loue, which of them first ta-
keth place, doth abide during lyfe. And
loue grounded remaineth for ever, which
being once gone, al other goodnesse folow-
eth for compaignie. Therefore to confirme
this loue the married man must as much
as he can, alwaies abstaine fro brawling,
lowring, and grudging, especiall ye when
he is newlie married. For if the wise first
conceyue hate, she will neuer receiue loue
again. The husoand then must be merie
and pleasant with his wife to make hir
the more in loue with him at the begin-
ning, so that if afterwarde they chaunce
to fall at square, it shall rise but of a so-
daine anger, which will be gone againe
as soone, and not of anye olde conceyued
malice. There be manie men that boast
much, how they be serued, and feared, like
Bugges, of their wyues, but they mar-
treplously deceyue themselves. For much
better were it, if they were better beloued
and lesse feared. For whome the wife ha-
teth, in feare she serueth, but whome she
loueth, she gladly cherissheth. It is good
reason

Friendship.

reason that all women doe laboꝝ to stande
in the good grace of their husbandes, but
much moze ought we men to foresee, that
we fall not into the hatred of our wyes.
For if she once fasten hir eyes on another
he shall enioy hir in despite of hir husbands
beard. In this long and troublesome iour-
ney of matrimonye, the wise man maye
not be contented onely with the Spouses
virginitie, but by little and little must
gently procure that he maye also steale a
waye hir private will, and appetite, so that
of two bodies there may be made one one,
lye heart, which she will soone doe, if loue
raigne in hir, and without this agreeable
concorde, matrimonie hath but small plea-
sure, or none at all, and the man, that is
not liked, and loued of his mate, holdeth
his life in continuall perill, his goodes in
great leoperdie, his good name in suspect,
and his whole house in bitter perdition. I
will recite two, or thre examples of those
that loued their wyues well, and then I
will procede. The first that loued his
wyfe, was our father Adam, who being
set in Paradise, and forbidden on paine of
death,

*The married
man steale
away his
wyues pri-
uate will.*

*Such as lo-
ued well
their wyues.*

Adam,

The Flower of

Darius.

death, one onely tree in the Garden, to consent and please Eva hys wyfe, did not withstanding eate of it, and dyed. Darius the great King, being overcome by Alexander in all things shewed himselfe fronte and invincible, till he vnderstode that hys wyfe was taken prisoner, who then poured out of his teares abundantlye, as lamenting for that which he more esteemed than hys life, or estimation. Valerius

*Tiberius
Gracchus.*

Maximus sayth, that Tiberius Gracchus finding two Serpents in hys bed, sent for the slayers to know what the strange chaunce ment and signified, which answered, that if he killed the male serpent, he should dye before hys wyfe, but if the female were first slayne, his wyfe should die before him. He bearing intire love towards his wyfe, gave his owne death to prolong hir lyfe, and killed presantly the male serpent. There be, quoth the Ladye Julia, fewe such husbandes in these our dayes, or rather none at all. That is the matter quoth Maister Gualter, that your Ladiship is so asfearde to marry, but yet to tell the truth, and shame the Deuill, there be

Friendship.

be no such husbandes, than lyke wyues,
if it were well tryed. Thys saluie soule,
quoth Madam Aloisa, woulde bee well
beaten, and banished our companie. For
he is still prattling against women, and
interrupteth our pastime. Ye, no, quoth
Myster Pedro, hee increaseth our sport,
and therefore we cannot well want him.
But I will shewe you one example more
of later years, because the Ladye Iulia
sayth that none now a dayes doe loue
their wyues so well. Baptista Fulgosa re-
counteth of a certaine poore man, and his
wyfe, that were seeking for their suste-
nance vpon the Sea shore. The woman be-
ing taken awaye, by certaine Roners, hir
husbande stode in the Sea after hir, desir-
ing the Pirates to take him also, saying,
that he had rather be with his wyfe in cap-
tivitye, than lacking hir, to live at libertye,
whereat the Pirates mervelling, de-
ceyued them both into their Shippes, and
declaring the whole adventure, presented
them to the King of Lums, who vnder-
standing the case, gaue them great com-
mendation, and not only set them at li-
bertye,

*Baptista
Fulgosa.*

The Flower of

bertie ; but also sente them home wth great rewarde.

Thys maye satisfie to make you vnderstand, that men doe sometimes loue their wyues, & hereby may you also see of what force the true matrimoniall loue is, whereon let the married man fasten, and ground all the rest of his doings, and so shall thys friendly Flovver be planted in a fertile soyle. And as there be certayne swete herbes that are great nourishers of thys Flovver : So there be certayne poysoned w^{edes}, that will ouergrowe it, and in the ends bitterly destroy it, if they be not weeded out by the roote, whereof the first and chiefest is adulterie. For what godlinesse can raigne in that house, where harlots beare the rule, whose finnes Salomon both greatly describeth, & of if the husband please the wicked woman, he must of force displease his owne hope being godlye, and that trueie a good woman cannot wth any patience supporte. At what time the married man determineth to keepe a harlot, even the same houre, both he set fire to his honestie, destruction to

*Weedes
that will
ouergrowe
the friendly
Flower.*

Adultery.

Friendship.

to his house, and losse of all, that euer he
hath. An honest woman wyll suffer a
thousande discommodities in hir husband,
so that she be assured, that he is contented
with hir, and loneth hir onlpe. What great
cruelty can a man shewe vnto his wife
than to keepe all his raylings, brawlings,
and choynges for hir, and another to enioy
all his (good) conuersation, and pleasures.
I doubt which of them hath the greater
hart either he in doing it, or she in suffering
it. Can there be any greater disorder, than
for the husbando to be merke abroad, and
loue at home, to take from his wyfe
and giue to his harlottes; to want for his
chilozen, and to suffice, for his bandes. The
sapyth that the woman sheweth to hir hus-
bando, the like fidelitie bought the man to
repay vnto his wyfe; and though the ci-
uill lawe giueth man the superiouritie ouer
his wyfe, that is not to offering, or dispausse
hir, but in misdoings lookinge to reforme
hir. Therfore the abhorring of adulterie
increaseth amitie betwene man and wyfe;
& the chiefest way to ground the Flower
of Friendship in matrimony is, first to
rote

The Flower of

Gaming.

rote out the popson of adulterie. The se-
conde woede that is to be extirped is gam-
ning, which though the woman can with
moze patience suffer, than this others: yet
for his owne sake, let him forbear it. For
what wysedome is it, that a man at one
chance of the Dice, hazardeth as much, as
the toyle of his whole lyfe hath gotten,
and scrapte togither, and small commodi-
tie the gamester reapeth thereby, when he
hath best hap, if all his cardes be told. For
suppose hee wyne, yet is there such cur-
sing, such lying, such brawling, chyd-
ding, and swearing, that the Deuill laugheth
them all to scorne. If he lose, he fretteth
and lumenth so, that besides the losse of his
thrust, he hazardeth both body and soule,
with cursing, and blaspheming. Then if
he epyther winne, or lose, yete he these his
gaines and commodities. For conde we not
honest playing for recreation at times con-
uenient for some small matter, as the per-
sons habilitie is. But what a monstrous
thing is it, to consume whole dayes, yea,
whole dayes and nights in gaming, swea-
ring and cursing. For it hapneth, if
ten

Friendship.

ten, a daylie gamester, a common blasphem-
mer. Wherefoze it were no great hinder-
rance to the common wealth, if such kinde
of persons were vtterly banished. The
thirde pestiferous word is banquetting, and
riotousnesse. For drunkennesse whiche
commonly haunteth the riotous persons,
besides that, it wasteth thy thrift, consu-
meth thy friends, and corrupteth thy body
both also transfoyme thee from a reasona-
ble creature, to a brute beast. Socrates com-
pareth the witte, that is overcome with
wyne, vnto a horse that casteth his Ma-
ster. What greater reproch can there be to
a man, than to be called a common drun-
karde, which is as much to saye, as a man
deprived of all vertues. I could recite ma-
nye examples, what discommodities haue
chaunced to worthy men by thys vice, if
the time woulde suffer me. You haue yet
day enough, quoth the Lady Iulia. Where-
foze we praye you shewe vs some of those
examples for our instruction. I am con-
tent, quoth Maister Pedro, and seeing you
are so willing to heare, I will declare first
somewhat of wyne, which by abuse now

*Riotous-
nesse, and
drunkenesse.*

Socrates.

C.I.

riseth

The Flower of

Anacharsis. risheth drunkenness, and by vse is the best
liquor of all others. Anacharsis the Philo-
sopher sayde, that the Wine bare three
kindes of grapes, the first of pleasure, the
seconde of drunkenness, and the thirde of
sorrowe, so that passing the first, which is
to drinke it temperately, and delayed, the
other two are naught. *Noe*, was the first
that inuented Wine, though some at-
tribute the same to *Ycanus*, and some to
Dionysius. The first that delayed wine,
was *Fylona* bozhe in *Candia*, and being
so dronke temperately, it quickeneth the
wit, it increaseth the strength, it cheereth
the hart, it taketh away cares, it causeth
colour in the face, it strengtheneth the
sinewes, it helpeth the sight, it fortifieth
the stomacke, it prouoketh vyne, it taketh
away sorrowes, and to conclude with. *S.*
Paule writing to *Timothe*, being sicke in
his stomacke, commaundeth him to drinke a
little wine. But as many discommodities
hath it also, if it be abused, as bleeding the
gowte, causing the dropsie, decaying wo-
mens beautie, and making them barren
with many other much worse. *Lucius*
the

*Noe the
first inuen-
ser of wine.*

*Fylona first
delayed
wine.*

*S. Paule to
Timothe.*

Friendship.

the Lacedemonian lawmaker, commaunded, that no man before xlviii. yeares of age, should drinke any wine, and from thence to fortie he gaue leave to drinke a very little and much delayed, and from fortie vpiwardes somewhat more, and lesse delayed. As Noe was the first in- *Noe the first*
uenter of wyne: so was hee first dronken, *drunkard.*
who was therefore laught to scoone of his
owne sonnes. Lot, in his dronkenesse lay *Lot.*
with his owne daughters. Alexander the *Alexander.*
great was so spotted wth this vice, that
allwayes in his dronkenesse, he woulde
kill his dearest friends, and in the ende be-
ing dronke was poysoned himselfe. Mar- *Marcus.*
cus Antonius, an invincible Romain cap- *Antonius.*
taine, being once overcome with wine,
gaue himselfe to the pleasure of Cleopa-
tra, and was slayne by Octavius Caesar.
Anacleon the poet was so great a bibber *Anacleon.*
of wine, that he was choked with the husk
of a grape. Doe here you see the unhappie
ende of those that passe the golden meane,
and cleave to the excelle. If the married
man doe weed out these three dangerous
weedes by the rote, no doubt this Flower

The Flower of

Certaine
delicate
herbes, the
mayntay-
ners of that
friendly
Flower,

will prosper passing well, and yeld yérelly
double increase. And as I sayd befoze, the
better to nourishe, and maintaine this
Flower, there are certaine delicate herbes
that must of force be cherished, which be
these. First to be aduised in speche, cour-
teous, and gentle in conuersation, trusty
and secret in that, wherein he is trusted,
wise in giuing counsaile, carefull in pro-
uiding for his house, diligent in looking to
that which is his, sufferable in the impos-
sibilities of his wife, dangerous, and cir-
cumspect in matters touching his honesty,
and sealous in the education of his Chil-
dren. These be excellent herbes, quoth the
Lady Aloisa, and rarely founde all in one
garden. Wherefoze we pray you teach vs
how we may plant and conserue them.

That appertayneth not to my charge,
quoth Maister Pedro, and if it dyd, yet
want of skill, and shortnesse of time would
not permit me. But I will instruct you in
their qualities, which being well conside-
red, will prouoke the wyle man to seeke
after them. In doing whereof, as I shall
sufficiently discharge my duetie towarde
the

Friendship.

the Lady Iulia, concerning his commaū-
dement. So I trust to deserue great thanks
of all these Ladies. The first delicate herb
that the married man must plant for the
preseruation of his friendly Flowver, is to *Advised*
be aduised in speech. For the man that *in speech.*
without discretion speaketh more hastilye
than wisely, for the most part falleth into
errors, much babbling declareth a foolish
heade: and a silent person is the exampler
of wisdom. First expende with thy selfe,
what thou wilt speake, and ponder thy
meaning well. Then note to whome,
where, & when thou speakest. The tongue
that runneth before the witte, commonly
breedeth his saylers woe. The Philoso-
phers in their scholes, neuer taught a man
to speake, but first learned him to holde
his peace. Salomon sayth, that much talke *Salomon.*
cannot be without offence, and he that can
restraine his tongue is wise. Two occasi-
ons Socrates allowed, that shoulde moue
one to speake, when he knewe the matter
very well, and when necessitye constray-
ned him. Xenophon sayeth, that nature *Xenophon.*
gaue vs two eares, and but one mouthe,

The Flower of

2
*Courteyse in
conuersatio.* to the intent we shoulde heare more than
we ought to speake. The secōd herbe is to
be courteous, and gentle in conuersation.
For ye see, that fierce, and hurtfull beasts,
as the Lion, the Serpent, with such lyke,
be abhorred of vs for their cruell curst-
nesse, when the tractable beastes, as the
spaniell, and the grayhounde, with others,
haue not onely place in our houses, but
we haue sometimes more care to nourishe
them vp, than a Christian creature. The
married man then must not be rigorous
toward his wife. For there will discorde
growe by his inwarde hate, and neuer
shall they haue ioy, or peace, if the woman
cannot refraine his tongue, nor the man
suffer. If he want discretion, and the paci-
ence, it will rather appeare the mansion
of foles, than a house of a wise. For at the
last, except one of them yelde vp in time,
they will fall to raging, & so consequentely
to blowes. Women for the most part are
froward of complexion, and tender of con-
dition, whereto a wise husband must haue
great regarde, and if he once reprehende
them sharpely, he must a hundredfold
exhort

Friendship.

erboist them louingly. There are manye occasions, that causeth variance betweene man and wife, as for their childzen, seruants, apparill, and other such houlholde matters. In which the good married man must shewe his wisdom, eyther in turning it to sport, and dissembling the cause, or answering not at all. If so be he cannot suppress his anger, let him then goe and digest it abroade. For the ende of indignation, is to be ashamed of our selues. And as in a misse a man appeareth greater than in a fayre daye, sayth Diogenes. *Diogenes.* So appeareth his vices more in his anger, and rage, than when he is patient. The thirde is to be secrete, and trustye in that, wherin he is trusted. One of the vertues most esteemed in times past, was secrecie, whereby the wisdom of a man was perfitelve discerned. He is discrete that keepeth well his secretes, sayth Socrates. *Socrates.* But he is not wise that discouereth them. The good Cato repented him but of three thinges that he did during all his life, First, for disclosing a secrete to a woman, the seconde, for sayling by sea, when hee might

To be secret.
Cato.
C.iiii. might

The Flower of

Anaxago-
ras.

might haue gone by land, and the last, for
consuming one whole day, without doing
some profitable deede . A marueylous ex-
ample of secrecie, was shewed in Anaxa-
goras , who with other conspired to kyll
a tyraunt, and being betrayed, and by the
tyraunt put to most cruell torments , not
sufferable, bit off his owne tongue, bicause
he woulde not discouer that, which he pro-
mised to keepe secret. The like is reported
of a woman in Athens, bicause she woulde
not betraye a conspiracie , wherein hir
husbande was a part, It is happpe, quoth
the Lady Aloisa, that some women haue
bene secrete in tymes past . For you men
say now a daies, that women can keepe no
counsaile. See I praye you, quoth Maister
Gualter, how soone this Ladye had gotten
holde of that sentence , which so little ser-
ueth hir purpose . For I trust it was an
easy mater for that woman to keepe silence
when she wanted hir tongue . Whereto
the Ladies woulde haue replied, but Mai-
ster Pedro interrupted them , and sayde,
that hee did not condemne , althoughe the
most parte were not tongue tyed, and so
there

Friendship.

there be, quoth he, some men that be open
ynough. But I woulde haue this married
man to embrace secrecie as a vertue, and
thinke it is a great shame not to be so se-
cret as a womā. The fourth, is to be wise
in giuing counsayle, which is not enerpe
mans office, but such as be of good yeares,
that haue seene and harde much. Counsel-
lers must be wise, lerned, vertuous of good
iudgement, & without affection. Socrates
counsayleth a man not to aske counsell of
him, that is wholye giuen to the worlde.
For his aduise will be, but after his owne
pleasure. Plato sayth, that he studied moze
to giue counsayle to his friends, than to
reade Philosophie in the scholes. What a
mockery is it then, for hairebrained heads
to giue counsell in matters whereof they
neuer saw, nor hard before? The fift, is to
be carefull in prouiding for his house, as
to feede, and clothe his familie, to instruct
his childe, and to pay his serpants true
ty. In which thinges a man maye not, as
in other voluntarie matters be negligent,
but play the part of a good husbände in re-
membryng it, and prouiding for it in time.
The

4
To be wise
in giuing
counsell.

Socrates.

Plato.

5
To be care-
full in pro-
uiding for
his house.

The Flower of

The office of the husbände is to bringe in
necessaries: of the wife, wel to keepe them.
The office of the husband is, to go abroade
in matters of profite: of the wyfe, to tary
at home, and see all be well there. The of-
fice of the husbände is, to provide money:
of the wife, not wastfully to spende it. The
office of the husbände is, to deale, and bar-
gaine with all men: of the wife, to medle
or make with no man. The office of the
husband is, to giue: of the wyfe to keepe.
The office of the husbände is, to apparell
him as he can: of the wife, to goe, as shee
ought. The office of the husbände is, to bee
Hozde of all: of the wife, to giue account
of all: and finally I say, that the office of
the husbände is, to mainetayne well his
liuelyhoode: and the office of the woman
is, to gouerne well the housholde. And as
the man may not deny his wife thinges,
that muste be graunted of necessitie: so
he ought not to graunt hir thinges of pro-
digalitie, & superfluous. For as great dis-
order is it to graunt the one, as to denye
the other. The first is, that the married
man accompany no defamed persons, and
in

Friendship.

In any case that he harbour them not. For many men blame their wyues for yll life, *To accom-*
when they themselves are the causers *pany no de-*
therof, for maintaining such companions *famed per-*
wherby he himselfe doth hardly escape in *sons.*
fame, and these good fellowes doe seeke to
creepe into greatest friendshippe with the
husband, to the intent they may haue bet-
ter oportunitie with his wife. Yet maye
he vse his tried friende or nere kinsman
familiarly, as well in his owne house, as
else where, hauing alwayes regarde to
the olde saying, that a man may shewe his
wife, and his sword to his friende, but not
to farre to trust them. For if therby grow
vnto him any infamie, let him not blame
his wife, but his owne negligence. The
seuenth hearbe of marueylous vertue is, *7*
to be sufferable in the importunities of his *To be suf-*
wife, sometimes dissembling, and in tri- *ferable in*
fling matters consenting vnto hir. For if *the impor-*
all thinges that women craue, shoulde be *tunities of*
graunted, all thinges that they finde fault *his wife.*
withall, shoulde be amended, and all thinges
that they are agrieued with, shoulde be re-
dressed. Sampsons strength, the pacience
of

The Flower of

of Iob , and the wisedome of Salomon
were all to little . For some men, whose
misshaps are to be lamented are matched
with such saintes, that deuise naught else,
but howe to bere , and molest their hus-
bandes. Socrates pittied thze sorts of men.
The first was a good man in h hands of a
curst shewe, the seconde a wise man , vn-
der the gouernance of a foole , and the
last was a liberall man , in subiection to a
conetous captife . I thanke you for this,
quoth Maysster Gualter , this is the truest
tale you tolde to daye , and hitherto , you
haue but flattered these Ladyes . Not so,
quoth maister Pedro. For I spake nothing
heretofore but the truth, nerther speake I
this now generally against all women :
For that were slaunders vnto them . I
do but touch some shewe wyues. Tush,
quoth maister Gualter , they be shewes
all , and if you giue the simplest of them
leane to daye to treade, vpon your foote, to
morrow she wil treade vpon thy head. Be
not angrie, I praye you , quoth Maysster
Pedro. For I giue no such leane, but I say
that for quietnesse sake, & for the increase
of

Socrates,

Friendship.

of amitie, the married man must sometime dissemble, and in this case ought to consider, that if his wife be foolish, it little helpeth to answer him, and lesse profiteth to reforme him, but if she be wise, one worde will suffice. For it is a certaine rule, that if a woman will not be still with one word of his husband, she will not be quiet with as manie wordes as ever the wisemen did write, nor with so manie stripes, as a man is able to give him. The wise husbande therefore, I saye and affirme, must to preserve this pleasaunt Flower, deale with his wife, rather by subtiltie, than by crueltie. The eyght is to be circumspect in matters that concerne his honestie, and not to be jealous of his wife. The Stoike Philosophers saye, that jealousy is a certaine care of mans minde, least another shoulde possesse the thing which he alone woulde enjoye. There is no greater torment than the vexation of a jealous mind which even as the moth fretteth the cloth, doth consume the hart, that is vexed therewith. Two kinde of persons are commonlie soe sicke in this disease, eyther those
that

8
Not to be
jealous.

The Flower of

that are euill themselves, or they that in their youth haue gone astraye, supposing that as other mens wines haue done towarde them, so will theirs doe towarde others, which is vanitie to thinke, more follye to suspect, and greatest foolishnesse to speake of. For as some lewd women be dissolute: so likewise women there be, honest, and very circumspect. If the wife be to be suspected, let the man worke as secretly and closely as he can, to reprehende hir, yet all peradventure will not aduaile. For trust me, no wisdom, no craft, no science, no strength, no subtiltie, yea, no patience sufficeth to enforce a woman to be true to hir husbande, if she otherwise determineth. Therefore to conclude, to be jealous, eyther needeth not, or doth not. The ninth, and last herbe, is to be careful in the education of his children. For much better were they vnborne than vn taught. Diogenes being enquired what were best for a man to doe to be in fauour of the Gods, and beloued of the people, answered, that to be in credit with the people and fauoured of the Gods, a man ought to

To be careful in education of his children,

Friendship.

do three things: the first to reverence, and honoꝝ much the Gods, then to bring vppē bys chyldren in due coꝛrection, and last to be thankefull to his benefactors. What a-uaileth riches, possessions, to be fortunate, to haue thy wife with childe safelye deli-uered, & thy childe well nourished, if after-wardes by ill trayning, & foꝝ want of edu-cation he become vicious? The monarch of Macedon Philippos Sonne, being as *Alexander*. Red why he honoured moꝛe his mayster, than his father, said, that his maister gaue him life eueralasting, and his father lyfē but foꝝ a tyme. There came once before the wyse Solon, a father with his sonne, one accusing the other, the father complayned of the disobedience of his Sonne, and the sonne accused the father of his ill bring-ing vppē, which was the cause of his disobe-dience. Solon well considering the case, de- *Solon*. termined that because the father had not brought vp his sonne in due coꝛrection, he should therfoꝛe after his death, be depri-ued of his sepulchre, which was very rigo-rous in those dayes, and the sonne foꝝ his disobedience was disinherited. I assure you, quoth

The Flower of

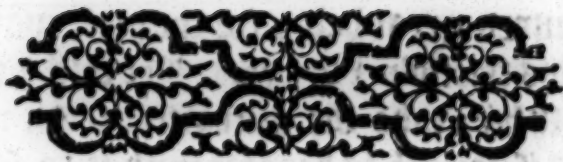
quoth Maister Lodouic, that same was
an excellent iudgement of the wise Solon,
and if it were put in vze at these dayes,
there would be many fathers to lye with-
out graues, and as many sonnes put from
their inheritance. The moze pittie, quoth
maister Pedro, and I thought to haue
sayde moze therein. But the sunne is so
much declined, that it is moze than time
to vnburden these Ladies of this tedious
talke, and I feare me, I haue alreadye
troubled them to longe. Not so, quoth the
Ladie Iulia. For sooner shoulde we want
the day light, than god will to heare you,
though the daye were so long againe. You
say your pleasure, quoth Maister Pedro.
But now to knit vp this Flower of ma-
trimonall amitie, and friendshippe, tou-
ching the office of the man, I saye that he
must aboue all thinges haue the feare of
God before his eyes, which with the rest
well considered, and put in execution, no
doubt he shall enioye the fragrant sauour
thereof. Then rose vp the Ladye Iulia,
with the whole company, giuing my friend
Maister Pedro great thanks, wishing
that

Friendship.

that there were many such husbands, and therewith she toke the garlande from his head, and sayd turning his towards maister Pedro, that she would surrender vnto him againe the authoritie which shee of him receyued with that charge, that he should the next day bestowe it on some other in that place. For I shall not bee in quiet, quoth shee, till I haue hearde the maryed woman prescribed in like sorte, as you haue done the maryed man, neyther can this Flovver well prosper, or bee perfite, except the woman also put to his helping hande. Whereto maister Pedro answered, that in the woman was to be required great helpe for the preservation of this friendly Flovver. Yet will I not, quoth hee, take the authoritie from you. But if you list to departe with it to some other, you shall your selfe to morowe resign it to whome it pleaseth you, and in the meane time he willed his to leaue the garlande, and his authoritie in the place, where shee receyued it, which shee did, and then went we out of that most pleasaunt harbour into the Garden, where we toke

The Flower of

our leaue of the Ladies and gentlemen,
who were very loth to haue left our com-
pany. But maister Pedro had so appointed,
that we coulde not tary. Therefore promi-
sing to come againe the next day, we went
home the same way we came in the morn-
ning, where the Nightingale saluted
vs with such swæte melodie, that
we were at the ende of
our iourney before
we were
ware.



3 The office or duetie of
the married woman, for the pre-
seruation, and continuance,
of this Flower of
Friendship.

THe next morning came
there two or three straun-
gers to Myster Pedro,
which letted vs of our mo-
nings walke, notwithstan-
ding we sent worde to the Lady Iulia, that
in the afternone, we determined accor-
ding to our promise, to meete hir in the
garden. So after our dinner was finished
and the guesstes departed, we prepared
readie our horses, partly for that the wea-
ther was somewhat to hote to traueple
on fote, and partly for the more speede.
But for all our haste, the companie was
assembled before we came, and merily sate
togethers, giuing eare to the pleasaunt
harmonie, and melodie, that was made
by the musitions, to whome after our re-
uerence accordingly done, we dreyne nere,
and toke our places in the Arboz, where
as the euening before, the Lady Iulia
D. II. had

The Flower of

had left his authoritie. And every one orderly set, shee took the garland of his soueraintie, and standing by sayde. That the authoritie which he had receyued the day before of Master Pedro, she purposed to geue to some other, least in vsurping a continuance therein, she might doe iniurie to the rest of the company, and so courteously comming to the Ladie Aloisa, she set the garlande of principalltie vpon his head, with election confirmed, by assent of vs all, with the promise of due obedience. The Ladie Iulia sat downe soberly in his place againe, and the Ladie Aloisa standing by, declared howe much against his will she took that authoritie, and soueraintie vpon him: notwithstanding for as much as the Ladie Iulia by the free consent of the rest, had elected him, she neither would vncurtely, nor might she honestly, contemne or reiect it, by the vertue wherof, quoth she, I will that the Ladie Iulia doe briefly (for that the day is farre past) describe vnto vs, the office, and dutie of the married woman, in lyke sort as master Pedro hath done for the mans behalfe
and

*The Ladie
Aloisa
chosen soueraigne.*

*The Ladie
Iulia com-
maunded
to describe
the married
woman.*

Friendship.

and therein to shew in what sort she must
 applie hir selfe, to maintaine this Flowver
 of Friendship, betwene hir husbände and
 hir. When the Lady Iulia, heard this, she
 began a litle to chaunge hir colour, and
 standing in doubt what she shoulde doe,
 much discomfiting hir selfe, but in the ende
 after hir pause a while, I rather chose
 quoth she, to hazard the iudgement of ig-
 norance by my vnskillfull tale, then to be
 condemned of disobedience by vngentle
 resistance. For disobedience is a fault in
 all persons, but the greatest vice in a wo-
 man. And now, in hope of pardon, if my
 vnlearned speeche be not answerable to
 your expectations, of this married wyfe
 this is my opinion. In diuers poyntes I
 agree with Master Pedro, which are as
 well necessarie in the woman, as requi-
 site in the man. For if in suppressing of the
 those foresayd wordes, the chiefest enemies
 to the Flowver of Friendship, the man
 must be careful: much more ought the wo-
 man to frameyle, that they doe not spring
 in hir, and also the great regard in choise
 with others: wherein because

The Ladie
 Iulia be-
 ginnethe the
 married
 woman,
 and agree-
 eth with
 master Pe-
 dro in di-
 uers poynts.

D. III. Pedro

The Flower of

Pedro hath already satisfied you, I maye
be unburdened of that traueyle. For if the
man ought to be circumspect in the elec-
ting of his wife, what shall the silly wo-
man doe, being so often deceyued by you
men. Therefore must she with great care
consider, and be well assured of the mans
honest conuersation, of his maners, and
affections, and specialye what loue he bea-
reth. For the venom of loue blindeth the
eyes, and so bewitcheth the senses of vs
poore women, that as we can foresee no-
thing, so are we perswaded, that all the
bices of the beloued are rare and excellent
vertues, and the thing most folow, to be
herve swete and delicate: for the auoy-
ding of which, the woman cannot be to
inquisitive. I meane not of the mannes
welth and substance, but of his vertues,
which be the true riches, and remaineth
for euer. With which thing moued, The-
mistocles being demanded whether he
had rather marrie his daughter to a riche
man vicious, or to a poore man vertuous.
worthily answered, that he would sooner
chose a man without money, than money
without

Loue blind-
eth the
eyes, and
bewitcheth
the senses of
women.

Themisto-
cles.

Friendship.

without a man . Also I dissent not from
Spayster Pedro, in his equalitie of match.
And after such his choyle, let his endenour
to encrease a perfection of loue, and aboue
all embrace chastitie. For the happinesse of
matrimonie, both consist in a chaste ma-
trone, so that if such a woman bee con-
ioyned in true and vnfayned loue, to his
beloued spouse, no doubt their lyues shall
be stable, easie, sweete, ioyfull and happye. *The happi-*
But lyege taken awaye, in steede of mooste nesse of
sweete pleasauntnesse, is placed a bitter marriage
vnlanerpe, and an intollerable estate. The consisteth in
first thing therefore, which the married a chaste wife.
woman must labour to intende, the first
thing which she must with all his force,
applied his whole minde vnto, and the first
thing which she must hartilie put in ere-
ction, is to like, and loue well. For rea- *The woman*
son both bynde vs, to loue them, with *must like*
whome we must eate, and drinke, whome *and loue*
we must only accompany, of whole ioyes, *well his*
and sorowes, wealth, and woe, we must *husband.*
be partakers, for whome also we forsake
parents, friendes, and all, leaning onely
to them, for no shorter time, than during
D. liij. lyfe.

The Flower of

The Par-
thians ex-
changed
wiues with
their neigh-
bours.

lyfe. And albeit they be cancred of nature,
yll in conuersation, worse in condition,
base of linage, deformed of personage, and
vnadvised in worde and dede: yet being
our chosen husbands, we may not, nor can
we forgo them, or chaunge with our neigh-
bours, as did sometime the Parthians,
but seeke gently to rezeffe them, indenuo-
to please them, and labour to loue them.
To whom we haue wholly gyuen our bo-
dies, our goodes our lynes, and libertie.
But it often falleth out that discorde grow-
eth betwene man and wife, by the igno-
rance of one the others nature, and for
this cause we are bound to learne and ob-
serue them, and let not the womā to hasty-
ly perswade hir selfe, in ymagining that
hir husbände liketh and loueth hir intirely
and sheweth hir a good countenance. For
in that moment, when he shall perceyue
that she loueth him not hartily, euen then
will he abhorre hir utterly. For as to sea-
son vsauery meates, pleasant sauces he
prepared: so to geue a good relleffe to the
sode of maryage, it must be tempered
with true loue. For loue gyueth to harde
things

Friendship.

things an easinesse, to tedious things a pleasantnesse, a beginning with facilitie, and ending in felicitie. Then spake the Ladye Isabella, and sayde, that it was not possible for a woman to loue that husband the which deliteth more in another. It is sure, quoth the Lady Iulia, a harde matter for a vertuous wife to live with a vicious husbände. For an honest woman to loue a dissolute man, or a wise spouse to accept a foolish mate. Yet notwithstanding, howe much more the husbände bee euill and out of order, so much more is it the womans prayse, if she loue him. And you men, as intractable as you be, yet is it not possible, if your wiues doe lovingly embrace you, though you cannot inforce your euill inclinations to repaye loue for loue againe, yet can ye not well hate them which is no small matter. I coulde Examples of such as loued well their husbands.

recite diuers worthy examples as well of Romaine, as Grecian Ladies, that haue so intirely affected their linched mates, that not only haue they indangered themselves in great perills for their sakes but haue also willingly spent their bloude to die

The Flower of

*A worthie
example of
the Mimiian
Ladies.*

die with them. Plutrach reporteth, howe
that the Lacedemonians, waging bat-
tyle against the Mimians, and by con-
quest getting the vpper hand, toke a num-
ber of them captiues, which they impriso-
ned, intending shortly after to put them
to a cruell death. The louing Wiues of
those men when they vnderstode the wo-
full hap of their infortunate husbandes,
came to the prisons, where they were, and
with sorrowfull teares and plaintes, en-
treated the Keepers that they might haue
recourse to speake to the prisoners, which
thing after longe and tedious sute, obtay-
ned, they entred in, and after most louing
embracings, and lamentable betwaylings,
these wiues toke on them their husbandes
apparell, sending them out in their wo-
manly attyre, with their faces concred, as
the guise of the countrie was, who being
taken for women, were let passe, and so
escaped, leaving their wyues in prison to
dye the death, at the appoynted tyme for
their sakes. When the day of execution
was come, and the matter fully knowne,
the Lacedemonians stode in admiration
and

Friendship.

and gaue these faithfull harts high prayse,
 and pardoning both them, and their hus-
 bandes, sent them home with great re-
 wardes, to the encouragement of others,
 to tread the like steps of honest loue, Pan- *Panthea.*
 thea, when she heard that hir husband was
 slayne in battayle, ranne forthwith with
 a mourning heart to the dolefull place
 where he lay, whom after she had betwap-
 led hir selfe, and had bathed hir selfe in his
 bloude, took that same unhappie lance
 wherewith he was slayne, and gozed hir
 selfe to the hart. The like is reported of
 Porcia Brutus wife. *Porcia:* Martiall also writ-
 teth, howe that Alcesta, the wife of King
 Admetes, vnderstanding by the Oracle *If Alcesta*
 of Apollo, that hir husbandes grievous *be dead,*
 disease, wherewith hee was sore pained, *good Ladie*
 coulde not be cured, but by the bloude of *reuiue hir*
 a deare friend, killed hir selfe, saying, that *not againe.*
 Admetes had not a dearer friend than she
 was, which thing when the king heard, he
 finished his life, with the like death, sup-
 posing it more better to couple themselves
 together by one ende, than seperated, in
 feares to betwape the lack of so true har-
 ted,

The Flower of

Paulina.

ted, and loving spouse. In lyke maner, Paulina the wyfe of Seneca, when shee had intelligence that hir husbände by the commandement of Nero had by cutting of his beynes bledde himselfe to death, did also cut hir owne beynes, to accompanye hir good husbände in the lyke ende, had not Nero prevented hir purpose, caused hir beynes to be stopped by againe.

Triara.

What shall I speake worthily of Triara, the sweete spouse of Lucius Vitellus, who so intirely loved hir husbände, that she accompanied him in the warres being a woman, adventuring dangers with a man, lyke courage, rydyng alwayes next hir beloved mate, to garde him, and to be partaker of his chaunces, good or bad. Did not

Julia.

Julia Pompeius wyfe, expresse the signe of a most loving hart, who when she sawe hir husbänds coate brought into the Citie all imbued with goy-bloud, fell into a so daime sound, screeching most ruthfully, and bitterly cryng: O Pompei, Pompei, farewell. And being with childe, brought forth in extreme pangues hir untimelye fruit, which immediately with the mother yielded

Friendship.

perlded by h gasping breath, whose deaths
were betwyled with many teares. Plinie
the yonger, in an Epistle wryteth of a fi- *A notable
example of
a fishers
wife.*
shers wife that finding no meanes to cure
an intolozable disease of hir husbandes, &
soze lamenting his paynes, that dayly in-
creased, perswaded him, that one of them
shoulde slay the other, and in the ende con-
cluded, that they both ascended to the top
of an high rocke which hung ouer the sea,
and being both coupled together, theye
themselues doونه, and were drowned. I
coule occupie you, quoth the Ladie Iulia
till to morowe this time, with like stories,
of worthe women. But these may suffice,
to shewe the loue of the wise to hir husbā,
and to let you vnderstande also, Mayster
Gualter, that there hath bene alwayes
women as louing as men. No doubt Ma-
dame quoth he, ye loue passingly, when ye
doe loue, and ye hate as extremely, when
ye doe hate. Wherefore it were a goodly
matter if you coule bring your marryed
women vnto a meane. Not so, quoth the
Lady Iulia. I will haue no meane in loue. *No meane
in loue.*
And when the woman hath thus groun-
ded

The Flower of

bed the perfitte rotes of loue, and planted this Friendly Flowver; in a faithfull hart, the must be as curious as Maister Pedros good husbände in preserving it against all tempestuous stormes, and from all venomous weedes. The greatest helpe where-to is shamefastnesse, which is of such power, and vertue, that it sufficeth alone to defende it against all weathers. And if so be that there were but one onely vertue in a woman, it might well be shamefastnesse. For as in a creature void of shame there is nothing sounde worthe of commendation: so in the Woman indued with that vertue, is not any thing worthy of reprehension, & there is the roote of godlines, where springeth þ branch of shamefastnes, which is the only defence that nature hath given to womē, to keepe their reputatiō to preserve their chastity, to maintaine their honoz, & to aduance their praise. How farre therfore are ye men ouersene, when you onely inquire of their beaultie, substance, and parentage, leauing vertue beside, & that most excellent gift of shamefastnesse, which is the chiefest dowrie, the greatest

*Shamefast-
nesse.*

*The shame-
lesse crea-
ture is
voyde of all
vertues.*

Friendship.

greatest inheritance, and the precious
Jewell that a woman can bring with hir.
There is another great mainteyner of
this Flowver & that is the godly grace of
obediēce. For reaso it is that we obey our *Obedience.*
Husbands. God commaundeth it, and we
are bounde so to doe. I knowe not, quoth
the Lady Isabella, what we are bounde to
doe, but as mete is it, that the husband, o-
bey the wife as the wise the husband, or at
the least, that there be no superioꝛitie be-
twene them, as the auncient philosophers
haue defended. For women haue soules as
wel as men, they haue wit as wel as men,
and moze apt for procreation of chyldezen
than men. What reason is it then, that
they should be bounde, whom nature hath
made free? Saye, amonge the Achaians, *The A-*
women had such soueraigntie, that what *chaians.*
soeuer they commaunded, their husbands
obeyed. Yea Plutarch saith, that the man
swept the house, dressed the meate, and did al
other necessities, where the woman go-
uerning the house, and keeping the money,
answered all matters, and which worse
was, they corrected them at their discretio.
What

The Flower of

What did shee, quoth Mayster Gualter,
& might she beate him too? Mary lo, Here
is the matter, that some of our Dames in
this Countrie take so much vppon them.
They think belike that they be in Achaia.
But sure if I had bene among those wo-
men: you would haue done, quoth the La-
dy Isabella, as they did. For Dogs barke
boldly at their owne maisters doore. Be-
leeue not daughter, quoth the lady Iulia,
neither those ignorant Philosophers, nor
these sonde customes. For contrary also to
this, the Parthians & Tharcians accoun-
ted not of their wiues, more thā of slaues,
so that after they had bozne them a dosen
children or more, they solde the mothers at
the common markets or exchaunged them
for yonger. Fie vpon that lawe, quoth the
Lady Isabella. But what say you to the
custome which Dionysius Alicarnassens
writeth of the Numidians and Lydians,
where the women commaunded within
dores, and the men without. Pea marry
quoth the Lady Aloisa, that was a iust
lawe, where the commaunding was equal.
Not so, quoth the Lady Iulia. For though
it

*Parthians
and Thar-
cians.*

*The Nu-
midians &
Lydians.*

Friendship.

It were better than the other two: yet not
tollerable amongst vs, neyther was the
soveraigntie so equallye deuised, as you
think. For if the woman kepe alwayes hir
house, as duetie is, the man standeth euer
at hir comaundement. For as long as she
is within, though he commaund hir with-
out, this lawe bindeth hir not to obey.
Wherefore in my opinion al those Barba-
rian customes are to be disanulled, & con-
temned of Christians. We say well, Ma-
dam, quoth M. Erasmus. For in déede both
diuine, & humaine lawes, in our religion
giueth the man absolute authoritie, ouer *The man*
the woman in all places. And, quoth the *both by rea-*
Ladie Iulia, as I sayd before, reason doth *son and*
confirm the same, the man being as he is, *lawe, hath*
most apt for the soveraigntie being in go- *the soue-*
uernment, not onely skill and experience *raigntie*
to be required, but also capacite to compze *ouer his*
hend, wisdom to vnderstand, strength to *wife.*
erecute, solicitude to prosecute, patience to
suffer, meanes to sustaine, and aboue all,
a great courage to accomplishe, all which
are commonly in a man, but in a woman
verye rare: Then what blame deserue
C. s. those

The Flower of

*A harde
adventure
happeneth to
him that is
matched
with a
sorewe.*

*The woman
must be o-
bedient to
hir husband*

those men that doe permit their wines to rule all, and suffer themselves to be commaunded for companie. A hard adventure quoth Maister Gualter, happeneth to that man, which is matched with a maisterly shrew. For she being once past shame not onely blabbeth out all that she knoweth, but thundzeth out that also, which hir mad heade conceyucth, or hir fantastickall braine dreameth of, and yet will she maintaine, that she is neuer angrie, or speaketh without great cause. There be quoth the Ladie Iulia some such women, but I doe utterly condemne them. For this married woman, whom I haue taken vpon me to describe, must of dutie be vnto hir husband in all things obedient, and therefore if he sometimes moued do chaunce to chide hir she must forbear: in doing whercof hee shal neither eate y more at his dinner, nor shee haue the lesse appetite to hir Supper. The wise woman must consider, that hir husbände chydeth, eyther without reason or hath good cause. If reason moue him, then of dutie she is bound to obey, if otherwise, it is hir part to dissemble the matter.

For

Friendship.

For in nothing can a wife shewe a greater wisedome, than in dissembling wyth an importunate husbände. Hir honestye, hir good nature, and hir prayse is shewed in nothing moze, than in tollerating of an vndiscrete man, and to conclude, as the woman ought not to commaund the man but to be alwaies obedient: so ought he not to suffer himself to be commaunded of his wife. Seneca in his tragedies of this matter sheweth a notable example. In the warres of Mithridates & the Romaines, all the souldiours in Rome were commaunded to be in readinesse, to attend vpon Sulla the Consul. This edict being published, the officers came to an olde knights house to will him to prepare himselfe. But his wife withstood them and sayd, that he was not at home, & that he shoulde not go. For quoth she, though perchance he were able, yet being an olde Souldiour, and exempted from the warres, I will not giue him leaue. Whereat the officers being astonished, enformed the Senate thereof, who forthwith banished the olde knight, so, suffering himselfe to be commaunded

*A notable
example.*

C.ij.

by

The Flower of

*The good
name of a
woman is
very deli-
cate.*

*The good
married
woman must
be resident
in hir owne
house.*

by his wyfe, and hie they kept in prison during his exile for presumption. The married woman, must be also very carefull, and circumspect of hie good name. For a good name is the flower of estimation, and the pearle of credite, which is so delicate a thing in a woman, that she must not onely be good, but likewise must appeare so. For you men are naturally so malicious, that you will iudge aswel of that you suspect, as of that which you see. The chiefeest way for a woman to preserve and maintaine this good fame, is to be resident in hie owne house. For an honest woman in sobernes, keeping well hie house, gayneth thereby great reputation, and if she be euill, it doth ueth away many euill occasions, and stoppeth the mouthes of the people. In keeping at home, all thinges shall be better gouerned, hie husbandes hart better cheered, all euill suspicions depelled, angers auoided, expences diminished, and the great excesses of apparell not required wherein we are commonly so curious, that otherwise being naturally great sauers, onely therein are we as great wasters, which thinge is
anoyded

Friendship.

appointed by the wyes honest keeping at home. I cannot but marueyle how a woman of estimatiō can delite in gadding abroad, to be a gossip, hauing at home hir husband to conferre with, hir childre to instruct, hir familie to looke vnto, hir kindred to please, and the euill tongues to appease. Seneca saith that his aunt for firtene yeares space, whyles hir husbände was in Egypt, neuer went out of hir owne house. Faunus King of the Aborigines, had a wyfe named Fauna, who after shee was married, would neuer looke vpon any man sauing hir husband, in doing wherof, shee gaue such reputation, y after hir death shee was honoured for a Goddesse. Licurgus commaunded that no woman at any time shoulde goe oute of hir house, sauing at certain festiuall dayes appoynted. For the married woman, saith he hath nothing else to doe, but eyther in the temple to pray to the Gods, or at home to instruct hir children. My meaning is not in reciting these examples, to haue the married wife continually lockt vp, as a cloystered Nunne, or Annes, but to consider hereby, what re-

The Flower of

pect she must haue in going abroade, and what a vertue it is to keepe well hir house.

Lucretia, Lucretia the famous Romaine Ladye, obtayning not so great p[ra]yse in excellling others in beautie and parentage, as shee did in being founde at home a spinning, and carding with hir Maydens, whereas the other Romaine Matrones, were roming abode in feasting, and banquetting, when their husbands came from the wars to visite them. As the wife must be thus

The woman must auoyd suspicious companies. wary in going abroade: so must she be as carefull what is done at home, on hir part not to sit yclep, nor to permit any one suspiciously to come vnto hir, especially hir husband being not at home. Plutarch telleth of a custome amoung the Numidians, that their husbandes being abroade, the wiues kept alwayes their doores shut, and there was a lawe inuolable, that whosoever knockt at such a doore so shut, shoulde therefore lose his hande. To be briefe, not onely in chastitie of bodye, but in honestie of behauiour, and talke, both the womans honour, and good name consist, and is also mayhtayned. These be of the womans

Friendship.

mans behalfe, the greatest nourishers, of
this matrimoniall Flowver, wherewith
being adozned, she shall please God, con-
tent hir husbände, and get honour of all
persons, without which all trim attyze,
all outwarde paintings, and garnishings
are nothing. For what anayleth it a man
to haue his wife of excellent beautie, great
possessions, good parentage and well frien-
ded, if therewithall she be shamelesse, proud
curst, and dissolute. Also for the persfitting *The mari-
ed woman*
of this married woman, certaine outward *must bee*
qualities are to be required, as to loke *skilfull in*
well to hir huswiferie, and not onely to see *huswifery.*
that all be done, but that all be well done,
to the contentation of hir husbände, euen
in thinges of least importaunce, and to
occupe hir selfe accordinglye, not to sit al- *The woman*
wayes ydle, but to spende hir time in some *must not be*
profitable exercise, as with hir needle, and *ydle.*
rocke, or such other like, which in tymes
past, haue bene in great reputation a-
mongest the greatest Ladies, so that Sa- *Salomons*
lomon commending a good woman, sayth
that she sought woll and flaxe, & wrought
by the counsaile of hir handes. It is also

The Flower of

Cookerie.

a great want in a woman, if she be vnskillfull in dressing of meate. For it is the chiefest point of a huswife to cherish hir husband, who being sicke, will haue the best appetite to the meate of his wiues dressing, and if she then cherishe him well, he will loue hir the better euer after.

Stratomacha.

Stratomacha & wife of king Deiotarus; whensoever he fell sicke, was his cooke, his physician, and his chirurgion, which woz this qualities so esteemed of such a noble Quene, why should not the married woman laboꝝ to haue them, seeing that thereby she shall inlarge & Flowver of Friendship betwene hir & hir husband, whose face must be hir dayly looking glasse, wherein she ought to be alwayes prying, to se when he is mery, when sad, when content, and when discontent, wherto she must alwayes frame hir own countenance. Wherby, quoth the Ladye Isabell, what if he be mad, or drunke, must we then shew the like countenance: If you perceiue him in such case quoth the Ladye Iulia, speake him fayre, and flatter him, till you get him to bed, and there reprehende him louingly, wth kissing

*The face of
the husband,
the looking
glasse of the
wife.*

Friendship.

kissing and embracing, that he may perceyue it to come of pure loue, moze than of malice, soz better were it to conuerte him louingly in gentlenesse, than to con- trole him sozwardly in shrewdnesse. It is most true, quoth *Sp. Pedro*. For in this poynt, we are not much brylke to wilde & savage beastes, as the Lion, or the Uni- rogne, which by force cannot be tamed, but by humilitie, and gentle meanes, so that who will reclaime vs, must auoyde *Men must* all contraryng, and beration of minde, *be reformed* wherof I could tell you a pretie story that *by gentle-* of late yeares happened to a gentlewoman, *nesse.* that by such gentle toyles reclaimed hir husbände, being farre gone, but I should iniurie the Ladie Iulia, to intermeddle so farre in hir charge, not so, quoth she, but you shall greatly pleasure me therein wherfore I pray you let vs here it. *There* *Mayster* was quoth he, a Gentleman of good cal- *Pedro tells* ling, that greatly delighted in hunting, *leth a pretie* who on a daye, nere to a little village en- *tales, howe a* countred with a poore Wydowes daugh- *woman re-* ter, a simple wench, but somewhat snobote *claymed hir* saye, whose gaye eyes, had so intrapped *husbände.* *this*

The Flower of

this iolye hunter, that vnder the colour thereof, he oftentimes resorted vnto hir and laye diuerse nightes out of his owne house. When his wife, being both fayre, wyle, and vertuous, vnderstode thereof, as well by hys demeanour, as by other coniectures, lyke a wyle woman she dyssembled the matter, and kept it secreete to hir selfe, not altering eyther countenance or condicions towardes him; but on a time, when she was assured, that he was gone another waye, hyrd hir to the house, where she learned of the yong woman the whole circumstance, seyning hir selfe to be his sister, and when she had betwed the chambers, and bedding, wherein he lay, which was verye homelye, she returned home againe & trussed vp a good bed, well furnished, and hanginges, with other necessities, which as secretly as she coulde, conuayed thither, desiring both the olde woman, and hir daughter to be good to hir brother, and see that he wanted nothing. The next day, came this gentleman home and according to his custome went a hunting to his olde haunt, where he seeing this newe

Friendship.

newe furniture, marueyled much thereat
and inquired what the matter ment. The
olde mother answered, that a sister of his
had bene there, and willing them to chea-
rise him well, gaue them besides, cer-
taine money. The gentleman vnderstan-
ding then how the world went, and know-
ing it to be his Wyues doing, returned
sorrowfull home, and demanded of his
the truth, and what she ment thereby,
who denied it not. The cause why, quoth
she; I sent such furniture thither, was
because I vnderstanding howe daintilye
you were accustomed to lie at home, doub-
ted you might by such harde entertayn-
ment haue gotten some harme. He should
quoth the Ladie Aloisa haue had a bed of
nettles, or thornes, had it bene to me. For
sure I would not haue bene the cherisher
of my husband in his vnrchristianlike. And
so should you haue made him worse, quoth
maister Pedro. But it happened much
better to this gentlewoman. For he being
ouercome by his vertue, liued content with
his wife after. This storie, quoth the La-
die Iulia, hath well holpen me sorrowe
11 well

The Flower of

for the which I thanke Maister Pedro, & now to continue my purpose, I saye that very circumspect and warie must the woman be in cepehending of hir husbände in such great matters. For in thinges of small importance, the best will be for hir to dissamble, noting dilligently the time, the place, and the maner in doying. The best tyme is, when anger, and malincholye raigneth not, and in any case, let no person be in place to heare hir. For it is a wise mans griefe, to beare the open reproche of his wife. The best place is, as I sayde when they are both a bed, a place appoynted for reconcilements, and renewing of love and friendship, let your wordes not be spitefull, but louing, kinde, gentle, mery and pleasaunt. For though the woman every where, ought to be mery with hir mate: yet muste she chieslye in bed, thereby to shewe what love she beareth him, where she may lawfullye poure out into his bosome all the thoughtes, and secretes of hir louing hart. But now to conclude, and knytte by the maryed womans office in mainteyning and conserning this

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Flower

Friendship.

Flouuer of Friendship, in holpe Matrimonte, she must being of hir selfe weake, and vnable besides of hir owne diligence, put hir whole trust in the first, and p^rime *The married* cipall autho^r thereof, whome if she serue *woma must* saythfullge, will no doubt, make thys *put hir trust* Flouuer to spring vp in hir abundantly. *in God.*

Fo^r dayle we maye see a foule deformed woman, that truely feareth, and serueth God, so well beloued of hir husbände, as if she were the sayrest of beautie in a countrey, and women boyde of Gods fanour, and grace, what qualitties soeuer they haue besydes, seldome, o^r neuer enioye they the happie estate of Matrimonte, no^r shall they euer attaine to the swete, and perfite smell of this mosse delectable Flouuer of spousall amittie, and friendship. I thinke verily, quoth mayster Pedro, if eyther Medea, o^r Circe coulde haue obtained this Flouuer, as cunning inchanters as they were, to haue tempered their charmes withall, Circes had not so soone lost hir Vlysses, no^r Medea forgone hir welbeloued Iason. Herewith the whole assemblie rising vp, gaue the Ladie Iulia
hir

The Flower of

hir deserued prayse, and thanks, and the
Ladie Aloisa laying aside hir soueraigne-
tie, went all out into the Garden, where
wee roming about the pleasant allies, dis-
coursed a newe of that which had bene
sayde, both by the Lady Iulia and of mas-
ter Pedro, which was very well bozne a-
way. But the Lady Isabella, who in this
seconde debating fell to my lot, at our de-
parting required me for hir sake, to penne
the whole discourse of this flagrant Flower
For quoth she, your quiet silence both these
dayes assureth me, that you haue well
considered thereof, and therewith the rest
of the Ladies ioined with hir, at whose im-
portunate request, with the helpe of
my friende Mayster Pedro, and
others I haue aduентured
to publish this Dis-
course.

FINIS.

